

# THE CHRISTIAN CENTURY

Vol. XXX. February 27, 1913 Number 9

## WHAT ARTISTS ARE DOING TODAY

BY WILLIAM E. BARTON

## POLITICAL CONDITIONS IN JAPAN

BY HERBERT L. WILLETT

## A VICTORY FOR HUMANITY

EDITORIAL

CHICAGO

# Disciples Publication Society

**T**HE DISCIPLES PUBLICATION SOCIETY is a corporation chartered under the laws of Illinois. It is organized for the purpose of publishing books, Sunday School literature and a weekly religious newspaper. It has no capital stock. Its profits are not to go to individuals but to be appropriated to advance the cause of religious education, especially the higher education of the Christian ministry. The term "religious education" is regarded as an ideal common to Sunday Schools, missionary societies, colleges, seminaries and universities, and other organizations that promote Christian progress through Christian education.

The Society through its trustees has purchased the entire assets and good will of The Christian Century Company (including the subscription list and good will of The Christian Century; a contract of participation in the interdenominational syndicate for publishing the Bethany Graded Lessons; a contract of membership in the United Religious Press; all books, Sunday School supplies and other stock on hand; all accounts and bills receivable; besides assuming liability for all accounts and bills payable), for \$16,000 and has executed its notes to that amount which have been accepted by the stock-holders of the New Christian Century Company in payment for their property.

To provide capital for enlarging the business the trustees are issuing 5 per cent bonds in the amount of \$50,000, retireable after five years, to be sold to persons interested in the ideals of The Christian Century. It is believed at the present time that not more than \$25,000 of these bonds need be sold in order to put the Society on a sound profit earning basis.

Subscriptions for the purchase of these bonds are now being solicited by C. C. Morrison and H. L. Willett, editors of The Christian Century. During Dr. Willett's absence in the Orient correspondence may be addressed exclusively to Mr. Morrison. Full information as to all details will be given upon inquiry. The essential purpose of the transaction and proposals herein described is to provide a way for the general brotherhood of the Disciples of Christ to buy The Christian Century and its publishing house and to pay for them by patronizing them. The bonds and notes are to be retired out of the profits earned by the Society.

The purchasers of bonds, therefore, will stand, with the holders of notes, in the position of sustainers or supporters of the enterprise while the brotherhood's patronage is paying for it and increasing its value.

The question of defining the membership of the Disciples Publication Society is still open, and upon it the organizers will be glad to receive suggestions. It is the purpose to make it thoroughly democratic and representative. The five trustees named by the charter will act for the Society until the basis of membership has been determined and the members elected.

## THE LIGHT IS BREAKING

President F. D. Kershner's department in last week's Christian Standard strikes a note altogether new among Disciples, outside the readers of The Christian Century. That a statement so directly contradictory of Alexander Campbell's teaching on baptism should now appear in our most reactionary newspaper marks the beginning of the end of the immersion dogma. President Kershner calls attention to the new "Baptist Bible," a version which sets the word "immerse" in parenthesis following each instance in which the word "baptize" occurs. He comments on this rendering as follows:

"It may be well to note here that the charge so frequently brought against the translations of the Bible, both in the days of King James and of Victoria, that theological bias interfered to prevent the rendering of baptizo as 'immerse,' is a very mistaken and fallacious one. Baptizo means 'immerse,' it is true, but it also means a great deal more. It is altogether easy to immerse people without baptizing them. Every time a diver plunges under he is immersed, but he is not baptized. Baptism means immersion as a physical action, but as a religious rite it carries a far deeper significance. Had the translators not faced this difficulty I have no doubt but that they would have substituted the word 'immersion' for 'baptism.' The situation being as it is, however, they were fully justified in translating the word as they did. To render the New Testament baptizo into English as 'immerse,' with the implication that

the last-named word is a complete equivalent, is a very decided error."

This almost startling utterance was preceded the week before by the emphatic admission by the same writer that it was "most certainly and infallibly true" that Christian unity demands our recognition of the "validity of other churches' membership." If these words mean, as they must mean, that an unimmersed Presbyterian, for example, is "certainly and infallibly" a member of the Church of Christ, Mr. Kershner has in these two weeks sown two seeds in the minds of the Standard's readers which, if allowed to grow, will call for a complete reconstruction of their theory of baptism and the adoption of the practice of Christian union with Presbyterian members of the Church of Christ whether immersed or unimmersed.

For it is pretty hard for a Disciple of Christ to give a good reason for not receiving a member of the Church of Christ into his and his congregation's full fellowship.

## When Brevity Is the Soul of Wit

Hetty is 8, and has learned some of the simple rules of grammar. However, they seem to have very little meaning to her.

Hetty's uncle, who is a schoolteacher, met her on the street one beautiful May day and asked her if she was going out with the Maying party.

"No, I ain't going."

"Oh, my dear!" said her uncle, "you must not say 'I ain't going.' You must say, 'I

am not going.'"

And he proceeded to give her a little lesson in grammar: "You are not going. He is not going. We are not going. You are not going. They are not going. Now can you say all that, Hetty?"

"Of course I can," she replied, making a courtesy. "There ain't nobody going."

The following letters have been received:

By J. P. MYERS, Marion, Ind.

I am charmed with the prospect of the new "Century." The unselfish way you approach this task is admirable. The good Lord greatly bless and prosper the launching of your new plans.

By L. F. WATSON, Petersburg, Ill.

Am in perfect sympathy with you, and your paper is a real help to me every week. It is not the largest, but it is the best read paper that comes into my house, with the exception, of course, of The Observer.—I read proof on that. [Mr. Watson is editor of the Petersburg Observer.—Editors.]

By L. B. PICKERELL, Deland, Ill.

I congratulate you on the re-organization of the Christian Century and earnestly hope for you the realization of your expectations.

By CLOYD GOODNIGHT, Shelbyville, Ind.

Tone is better than mere pages. Am glad to note your continued unwillingness to get size at the expense of vitality.

[But we'll have size, too, if our friends will furnish us the capital, and with more size more vitality. Try us and see!—Editors.]

By M. B. AINSWORTH, Georgetown, Ky.

First of all I want to express my appreciation of your editorial on the Lord's Supper. It was the clearest and most accurate statement of the spiritual significance of the Lord's Supper that I have ever read in a religious paper.

By E. W. ELLIOTT, Tampa, Fla.

I love the "Century" for its freshness and originality and independence. I have been amused at some of your readers writing to the effect that they did not agree with you—as if any sane editor expected full agreement from all, or many, of his readers. What you write stimulates thought and that is more important than agreement.

CHARLES CLAYTON MORRISON,  
700 E. 40th Street, Chicago.

I am interested in doing what I can to aid you and Dr. Willett in your plan for firmly establishing The Christian Century in the ownership and control of the Disciples. Kindly send me additional information. How long do the bonds extend? In what financial condition does the new Society begin business? Can you accept payment for bonds on the installment plan or must you have immediate cash for entire amount subscribed?

Name .....

Address .....

(Cut this out and mail)

# THE CHRISTIAN CENTURY

## A Victory for Humanity

What is the real value of the discovery of either pole? Merely this: The human mind having set itself to the task of conquering the globe will stop at nothing short of the full achievement of that perilous ambition. It is matching man's will and fortitude against storm, cold and hunger. The flags of the civilized nations float now over both the poles. The real value of the discovery is its moral value. Let us be thankful that this second achievement is not to be lost out of the list of moral victories by bitter personalities. Unless the discovery of the poles records something of moral value, and is a real spiritual achievement, they are not worth discovering.

The quest of the poles has been terribly costly. Civilization has given of its bravest and best in almost hopeless battle with eternal winter. Humanity has conquered. That is to say, it has conquered its own undertaking. It has not subdued winter; the poles are still the dreariest, most uninteresting, least worth-discovering, of any two spots on the whole surface of the earth; and winter howls undisputed as in all past ages there. But the will of man has attained its determined goal. It has met its own challenge. The real conquest has been within the soul of civilization. Men have felt that it was unworthy for mankind to set a task and fail before its accomplishment. This is what has spurred them on. This, and not the supposed practical or scientific value, of their discovery, has nerved them to pull their frozen feet, one after the other, till they reached a spot where the sun rode visibly all around the horizon, and every point of the compass was north. The real value of the discovery is the proclamation of the might of the human will; the domination of man's unconquerable spirit. And now that we have seen it, at both ends of the earth, let us rejoice that this latter triumph is not to be followed by pitiful and despicable controversy.

The discovery of the North Pole was announced to the world by two different men, whose discoveries, if they had both been genuine, would have been practically simultaneous. Truth is stranger than fiction. The discovery of the South Pole is proclaimed to the

world as the practically simultaneous discovery of two different expeditions. A novelist would hardly have dared to conceive of two such amazing improbabilities.

There will be no South Pole controversy. For this let us be thankful. Better that Captain Scott and the four brave men with him should die amid the snow than that they should come back to bitter wrangling and recrimination such as occurred between Peary and Cook. For after all what is the value of the discovery of either one of the poles? It is certain that no manifest practical benefit is to be derived therefrom. The South Pole is located, so it appears, on solid earth, but it is earth permanently uninhabitable. No life of any kind has been found there, either animal or vegetable. No deposits of metal or of any precious substance are indicated by any geological outcrop. If coal is there it cannot be mined by any present methods, for no company of miners could subsist there, nor can any present methods of transportation avail to bring the product to market. It is barren, dreary, and so far as we can see, an entirely worthless discovery, so far as any practical results are concerned. If any large scientific benefit is to accrue to humanity it has not yet been announced.

The explorers died bravely. They have added a new laurel to the wreath that crowns the world's heroism. The men of the British Navy who wrote their dying message with numb fingers and stout hearts have preserved the high traditions of Anglo-Saxon fortitude. The lesson will not be lost on the world. Whether the expedition was worth while or not depends not on the material reward or the scientific value of what has been found in the frigid South. The perpetual snows of the antarctic glow with a new radiance because men have met death there unterrified and in pursuit of duty as they understood it. They did not boast. They did not pose. They made no weak appeal for sympathy. They met death unconquered. So far as we can discover, this is the chief value of polar exploration. All values are to be determined finally in terms of character. The real worth of the South Pole to the world is the new example which it has given to mankind of fortitude and faithfulness.

## Social Survey

### The Veto of the Immigration Act

President Taft, at the eleventh hour, vetoed the recently-enacted immigration act, principally upon the ground of his disapproval of the literacy test which it contained. The Senate would have passed the act over the President's veto, had the House concurred. The measure as a revision and codification of present rather loose laws of the subject of immigration is praiseworthy. The literacy test, for which New England, under the leadership of Senator Lodge, has been contending for years, has been opposed on several grounds. It is argued that it does not exclude the "Black Hand" and anarchistic elements, which are the chief menace to our American civilization. Moreover, by this test many fields are deprived of labor which is urgently needed and which is of such a character that native Americans will not perform. Perhaps the chief objection is the obvious unfairness of this test. For example, a father unable to read would bring about the exclusion of his entire family, every one of whom might be able to read and write. The determining test of exclusion should be moral, not educational. This is the second time that a literacy test for immigrants has been vetoed by a president, Grover Cleveland in 1897 likewise having refused to approve a bill barring aliens who could not read or write. Secretary Nagel has strongly opposed this test, and in a letter to the president points out, among other things, the rapid strides the foreign-born citizen is making in acquiring farm lands.

### English Educational Reform

According to Lord Haldane, in a recent speech at the Manchester Reform Club, the next and most urgent social problem to be taken up by the Liberal government is that of educational reform, which, as is well known, has been for years in a most chaotic state. The scheme as proposed by Lord Haldane includes the following points: Education to begin earlier than at five years; an extension of medical treatment, and probably of school meals, to secure the fitness of the children; recognition of three types of pupils, those whose education ends with the elementary school, those who go on to the secondary school, and those who pass on to the university; a large increase of provincial universities; higher status for both elementary and secondary teachers; the cost to be met from taxes and not from the rates. Whatever plan the government may propose for educational reform, it will have to reckon with the desire of the Church of England to fasten upon the state system the right of the Church of England to enter the schools, for the purpose of giving religious instruction. The Archbishop of Canterbury has already voiced his disapproval of the proposed scheme unless it shall provide directly for religious instruction. It is generally felt that England has not been upon an equality with other nations which are her commercial competitors, in providing educational opportunities for the children of the nation, and it is evident that this is due in large measure to the obstructionist policy of the Church of England. Were the Church of England given the "right of entry" to the council schools, there would be no further opposition from that quarter. It is to be hoped that the present Liberal government may have a lease of life long enough at least to inaugurate this much needed reform.

### Is Friedmann a Doctor Cook or a Judas?

Why is Dr. Friedrich Franz Friedmann withholding his discovery of a cure for tuberculosis from the world? Is his alleged discovery a fake? Or is he waiting until he can get his price? If the former, he would seem to be the Doctor Cook of medical science; if the latter, he has gone Judas one better. Some days ago Doctor Friedmann announced that he would give his live "culture" to the government for examination and testing. A statement has just been issued by Professor Kirchner, the head of the Prussian department of health, in which it is declared not only that Doctor Friedmann has not done this but that he has actually refused to submit the same to the government's usual scientific tests at the government experimental bacteriological institute at Frankfurt-on-the-Main. The impression of the majority of the newspaper men who have talked with Doctor Friedmann has been that the commercial instinct is predominant with him. He is said to have estimated that the commercial rights to his culture over the world ought to be worth \$5,000,000 to him. He has already engaged passage for the United

States, which he doubtless regards as a rich field. The American patients admit that the treatment seems to be doing them good, but there is a disposition to criticize the doctor on account of his unprofessional methods. The official investigation carried on by the state department into the merits of this new cure at the request of congress will soon be printed, and then we shall know the facts.

### An American Lloyd-George?

The sixteenth amendment to the constitution of the United States, providing congress with the "power to lay and collect taxes on incomes, from whatever sources derived, without apportionment among the several states and without regard to any census enumeration," has at last been ratified by the requisite number of states. Heretofore the burden of taxation has rested upon the consumer. Because the tax is indirect no one sees it and therefore it has not been felt to be a burden, although no one can buy a pair of shoes or a suit of clothes or a pound of sugar without making a contribution to the support of the government. Under the new amendment, the accumulated wealth of the nation, as represented by the private fortunes of its people, heretofore an untapped source of revenue, will bear its share of the burden. The Democratic party in its return to power has before it the greatest opportunity it has had for more than two generations to carry out a series of fiscal reforms, of which it has long been dreaming, and for which the public has been clamoring insistently for many years. Without placing any unjust burden upon the rich it will now be possible to lighten the burden of the poor by shifting the cost of government to the shoulders best able to bear it. Will Mr. Wilson prove to be another Lloyd-George in leading out his party upon a course of fiscal and social reform for the benefit of the entire people? There are some things which point in this direction. Whether he can get his party to follow him remains to be seen.

—The Standard Oil Company has been declaring dividends again and the "Standard Oil Company" is about \$10,000,000 richer today than he was on Feb. 1. Of a special dividend declared Feb. 3 by the Standard Oil Company of New Jersey this amount approximately represents Mr. Rockefeller's share of a total distribution of \$39,332,000 of the company's capital stock at the rate of \$40 a share. The huge "melon" comes as a result, it was indicated in a statement given out by the company, of the Supreme court dissolution decree. This necessitated the payment to the parent company of vast sums owed to it by former subsidiaries. The Standard Oil Company of New Jersey divested itself of thirty-four subsidiary companies on Dec. 1, 1911. Under the old regime this company acted in the nature of a banker to its subsidiaries. The balance sheet of 1906 showed "accounts receivable" of \$56,487,323, which was mostly represented by loans to the smaller companies. At the time of the dissolution such advances and other loans were calculated to reach \$100,000,000, or just about equal to the entire capital stock of the New Jersey corporation. Since the dissolution there has been a considerable liquidation of these obligations between the different companies. The result has been the placing of Standard Oil of New Jersey in an extremely strong position.

—Illinois is going to take care of her crippled children. Difficulties in the erection and maintenance of schools for crippled children, for sub-normal children, for incipient invalid children, and for epileptic children will be overcome if bills to be introduced at the present session of the state legislature are passed. The form of the bill was approved by the board of education and the legislative committee will have the bills introduced. The first bill gives boards of education in cities of more than 100,000 population power to establish and maintain classes and schools for the instruction of crippled children and provides for the payment from the state treasury of the excess cost of operating the schools over the cost of operating elementary schools for normal children. It fixes the maximum of excess cost as \$150 per pupil. The other bill is similar except that it provides for the operation of schools for the sub-normal, the incipient invalid, and the epileptic. The maximum excess cost per pupil is \$60 for subnormal, \$110 for incipient invalid, and \$75 for epileptic.

—There are 13,000,000 cases of sickness among workers in this country each year which could be ascribed to occupational diseases and a money loss of almost three-quarters of a billion dollars annually thereby, according to papers read before the women's department of the National Civic federation in New York. There is an arsenic poison menace in twenty-seven different trades, declared Dr. John Andrews, secretary of the American Association for Labor Legislation, and in 138 trades workers are in constant danger of lead poisoning. "Only three states have efficient protective occupational laws," he declared.

# The Christian World

A PAGE FOR INTERDENOMINATIONAL ACQUAINTANCE

## Innocence Sacrificed to Dogma

The Rev. H. Percy Silver, an innocent man in a successful divorce proceeding he instituted some years ago, cannot be the bishop coadjutor of the diocese of Kansas, to which he was elected by that diocese last fall, because a majority of the bishops of the Protestant Episcopal Church failed to give their necessary consent to his ordination and consecration. Bishop Daniel S. Tuttle of Missouri, in his capacity of Presiding Bishop of the Church, has notified Kansas of this failure, which ended forever the hope of that diocese that Doctor Silver would receive the constitutional majority.

Doctor Silver is a national figure in the Episcopal Church. His aggressive and strategic work as the general secretary of one of the missionary departments of that church, has made him so. An earned promotion at last came to him when Kansas elected him its bishop coadjutor. Kansas knew that Doctor Silver unfortunately was a divorced man. He was a chaplain in the United States Army stationed for several years in the Philippines. When he returned home from his labors, it became necessary for him to institute divorce proceedings against his wife in a civil court. He won his suit easily.

That was several years ago. The Protestant Episcopal Church is committed to the dogma of the indissolubility of marriage. It is extremely doubtful if a single clergyman in that church would re-marry divorcees even according to the present canons, which permit the re-marriage of the innocent party after a lapse of one year. The Episcopal Church reasons with the Roman Catholic Church that if marriage is indissoluble, divorce is impossible, and re-marriage particularly is sinful because it is polygamous. Doctor Silver, a divorced man, has never re-married, and in all probability has never even thought of it. But, it might possibly enter into his head, while a duly consecrated Bishop, to marry again!

It was this remote possibility that inhibited many a bishop's vote. It never occurred to these venerable brethren that their own episcopal fortunes might have turned against them, if the bishops voting on their consecration had reasoned that they might have turned horse-thieves after their consecration! Those bishops with whom this remote possibility did not act as an influence in their adverse votes, had both an abstract dogma to maintain and a church opinion to fear. A dogma was at stake. There was a "Catholic Party" to appease. But in the last analysis, an innocent man was sacrificed to a dogma. This is not the first time in religious history that an innocent man has been so sacrificed.

## Should the Churches Be Closed?

Professor Willard O. Fisher of Wesleyan University, at Middletown, Conn., remarked the other day, according to newspaper report, that he believed religion might benefit very materially by a closing down of all the churches for several years. Whereupon President William A. Shanklin, D. D., came to the rescue of the churches by inviting Professor Fisher to starve himself to death so far as the Wesleyan University is concerned. Professor Fisher was told indignantly that he was out of place even in a non-sectarian institution. Professor Fisher resigned, of course. Apparently, it did not occur to the Rev. Dr. Shanklin that there might be a grain of wisdom in the professor's words. Col. George Harvey, of Harper's Weekly, pertinently remarks: "It is a fact that many people whose disposition is entirely favorable to the churches ask themselves whether the churches nowadays fulfill their function as well as they should and whether they could be bettered. If that is what is going on in the mind of Professor Fisher, what is the harm? It is as though a mill inspector should be asked to resign for saying that the machinery in a certain mill seemed to him out of date and the mill might better shut down for a time. It might be a sound opinion. The operatives in the mill probably would not like it, and perhaps they would do what President Shanklin has done."

## Canadian Skies Clearing

Presbyterian anti-unionism in Canada is probably at an end, according to The Continent (Presbyterian), which gives the following bit of news:

"The Canadian General Assembly's committee on church union had a meeting not long since in Toronto, and for three days discussion ranged back and forth between the advocates of two opposing resolutions. Of these one recommended that the committee should break off all negotiations for organic consolidation with the Congregational and Methodist denomina-

tions, and proposed instead a scheme by which these denominations should co-operate in federation. The other resolution, proposed by Doctor Herridge of Ottawa and Principal McKay of Vancouver, provided that the committee would proceed with negotiations aiming to consummate union as soon as practicable. Advocates of federation declared that at least one-third of the church was set against any merger and that an attempt to proceed in that direction would simply bring into Presbyterian ranks vitally serious dissension. Through nine successive sessions, as the committee sat morning, afternoon and evening, the conflict between these antagonistic ideas went on, and at the ninth session the Herridge-McKay resolution was supported by thirty-eight votes, while the opposition could muster but six.

"It seems probable that this is practically the end of Presbyterian anti-unionism in Canada. That this long debate was conducted in the very best temper was manifest by the fact that the six minority members issued a public statement, in which they thanked the majority for the courteous and kindly treatment they had received."

## Professor Francis G. Peabody

Dr. Francis G. Peabody, the noted professor of Christian Morals at Harvard University, has retired after thirty years of faculty service at Harvard, was made professor emeritus, and will sail for Japan May 1 to deliver lectures at five universities.

On January 30, Professor Peabody was tendered a banquet in Boston by 100 laymen and clergymen. Dr. Charles W. Eliot, president emeritus of Harvard, presided. Around the banquet table were such notables as Bishop William Lawrence, Dr. George A. Gordon, Dr. Samuel M. Crothers, President Hyde of Bowdoin College, Bishop Boyd-Carpenter. Doctor Eliot in a speech credited Professor Peabody with being a pioneer in social reform. President Hyde remarked that before Professor Peabody went to Harvard thirty years ago to look after its religious activities, not more than one-tenth of the students were earnest Christians, whereas now, thanks to Professor Peabody's work and influence, "the world looks to Harvard for religious leadership."

Professor Peabody in responding to the various speeches, struck a high key-note, when he said: "The heart of the time is thirsty for the living God; and if God's truth is not poured down from above, it will be pumped up from the brackish waters of social revolution." The name of Professor Peabody is familiar to all who have been stirred by those two great books of his: "Jesus Christ and the Social Question" and "Jesus Christ and Christian Character." The former of these two works antedates most, if not all, of the present bibliography on social reform and service.

## Dr. McArthur Quits Atlanta.

Dr. R. S. McArthur has succeeded at last in resigning the pastorate of Len G. Broughton's famous Baptist Church in Atlanta. It may be recalled that Dr. McArthur attempted to resign the same charge a few months ago, after having scarcely more than settled down. The resignation then, however, failed to work. But this time, if the press advices are reliable, the resignation sticks. Just what is the matter, we do not know. It would seem that a president of the World's Baptist Alliance ought to be big enough for the Atlanta brethren, not to mention Dr. McArthur's New York City celebrity. But then, you know, the Atlanta brethren might not be big enough for Dr. McArthur. It is a poor rule that may not work both ways.

## Presbyterian Labor Temple.

It is reported by the Presbyterian Banner that a great Labor Temple, planned by Rev. Charles Stelzle a short while ago, will be built in New York City to cost between \$350,000 and \$500,000. The money will be raised by popular subscription. It is rumored that the "temple" will take the form of a sky-scraper, where the laboring organizations of New York City can make their various headquarters. It is estimated that some 4,000 men use the present Labor Temple, the plot of which has already been purchased for \$200,000. The old Fourteenth Street Presbyterian Church is the present Labor Temple.

## John D. Rockefeller and Missions.

John D. Rockefeller, whose missionary money was questioned by the Congregationalists, some years ago, has offered to give \$100,000 if there is raised from other sources as much as \$250,000 on or before April 1, 1913. Apparently, the Baptist brethren are not excited about "tainted money," for they seem to be going ahead to get the Rockefeller money. The Baptists this year have set out to increase their annual contributions to missions to \$3,000,000.

## New Education Secretary for Baptists.

Rev. Frank W. Padelford has been elected as secretary of the Board of Education of the Northern Baptist Convention. His principal labor for that board will be largely that of investigation, which will be done principally by correspondence. Doctor Padelford will continue his present relation with the Massachusetts Baptist Missionary Society.

# THE CHRISTIAN CENTURY

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## Gideon: The Honest Doubter

"If Jehovah is with us, why then is all this befallen us?" The doubt of Gideon was reasonable. He had heard of the ancient doings of Jehovah, how Israel had been saved by the power of her God. To him the presence of Jehovah meant help, deliverance from enemies. But at that time it could be written that the enemies of the people of Israel "came up against them; and they encamped against them, and destroyed the increase of the earth . . . and left no sustenance in Israel, neither sheep, nor ox, nor ass. . . . And Israel was brought very low." It was natural that a patriotic heart should ask for the evidence of the presence of the God of Israel.

There is nobility in honest doubt. Much that is called doubt is unworthy of the name. Men without ideals are not doubters, they are simply without character, and character of a worthy sort is expressed in doubt. Had Gideon been unpatriotic he would have been indifferent to the presence of Jehovah. He could have joined the enemy and given information against his brethren. It was his sense of oneness with his people and his sharing of their wretchedness that drew from Gideon the question, "Why then is all this befallen us?" The swinish man is not a doubter. He simply has no appreciation of the finer things of life, and the splendid enthusiasms of the heroes of the race are utterly incomprehensible to him. He calls them moonshine.

In his commentary on Habakkuk, George Adam Smith speaks thus of the doubt that arises from faith: "Habakkuk's is the burden of the finest faith. He illustrates the great commonplace of religious doubt, that problems arise and become rigorous in proportion to the purity and tenderness of a man's conception of God. It is not the coarsest but the finest temperaments which are exposed to scepticism. Every advance in assurance of God or in appreciation of His character develops new perplexities in face of the facts of experience, and faith becomes her own most cruel troubler. Habakkuk's questions are not due to any cooling of the religious temper of Israel, but are begotten of the very heat and ardor of prophecy in its encounter with experience. His tremulousness, for instance, is impossible without the high knowledge of God's purity and faithfulness, which the older prophets had achieved in Israel."

Doubt, then, is an incident in the life of faith. It is a sign of growth. The doubter is unwilling to let the world go on as it always has done. He thinks some changes should be made. And he will ultimately go to work to bring about these changes. The unbeliever expects nothing good. He is willing to leave the world as it is, lest in attempting to get a more comfortable place he lose the one he has. The faith of the doubter will force him into action. It tells him if there is wrong being done, he must do something about it. His part may not be very great but it is important enough to command all his energies. Elijah may lie down and ask that his life be taken away, after defeat has come to him, but he is soon selecting a successor and defending with his former vigor the faith of Israel. The man without faith quits work. The obstacles he meets are insuperable.

Not only does faith send us to our tasks, it is increased by honest work. The idler cannot believe that anything worth while is being done and that there is any sufficient reward for labor. The worker knows what it is to secure results. The greater the

results, the more certain he becomes that the world is made on the right plan. Of course, we must do the right kind of work and get the right kind of results in order to have our faith grow. If we are engaged in a business that requires us to deceive and rob the helpless and we prosper by it, our faith in the devil will grow rather than our faith in God. Lack of confidence in men is removed by wisely seeking their coöperation in good works. Those who minister to the most wretched and sinful find nobility of character that renews their confidence in the human race.

Weak faith may demand superficial results. There were men in Jesus' day who were disappointed in him because he emphasized the spirituality of religion more than he did signs and wonders. Weak faith becomes strong when the better result is accepted and understood. Experience will teach us finally to look for the rewards of effort in disciplined character and in delight in God as truth, goodness, and love. Of course, faith looks for present satisfactions. We live for this world as well as for the world that is to come. Its beauty and its delights are for the faithful. But we may often be perplexed before we know how to use the world so that it will minister to the best in us. [Midweek Service, March 5. Judges 6:11-17, 36-40.] S. J.

## The Holy Catholic Church

"I believe in the Holy Catholic Church."

Those who thus affirm put themselves on the side of those verities which can never be shaken. They are members of a body whose representatives are in many lands, whose cohorts are on many fields, whose scholars are in many halls, whose heralds are in many pulpits, whose saints are at many shrines. They are the immortal host living and dead whose influence has been the glory of the world. It is that Church which steadies the race in its ascent.

It is well for us at times to take a wide outlook and see the Church as a whole. The congregation frets us oftentimes with its pettiness. But the catholic view fills the mind with a sense of nobility, and its effect upon us is that of light breaking through clouds when storms have racked the heavens. It is an every day duty to forget the parish and behold the vast Church. The field is the world. It is a tonic for the soul to forget the denomination and recount the triumphs of the Church universal, to remember that all churches add their mite to its greatness as rivers add their freshness to the sea.

Well indeed is it for us to have our eyes unsealed that we may look beyond the cloud that rims our dwelling to the unfolding horizons wherein God is attempting to reveal to saint and prophet and seer the messages which the Amoses and Hoseas of today are striving to record. Well is it to have our ears set free from the bondage of petty controversies that we may hear the utterances of those great souls who are speaking to us in language like cathedral music. It is as though we had passed out of the marsh and the shallows to the fulness of the unfathomed deep.

The greatness of the Church universal is an inspiration in itself. To meditate upon it may easily lead our thoughts to mount up into worship. Beginning in a land that was already under subjection to legions whose eagles had been seen in every clime, committed to men who had never been far from their own firesides, the Church soon overleaped barriers which exclusiveness, luxury, licentiousness, hatred, persecution, had raised against it, and from a mountain in Galilee swept through empires until men confessed that there was no way to account for its progress save by the mighty power of God. It seems a veritable miracle of history that the provincialism of Judea should have been expanded to the confines of the globe, and that from a subject people an everlasting kingdom should be established. The very stones that told of the greatness of antiquity have crumbled into dust; the centuries have swallowed up the nations that boasted foundations so secure that they could not be shaken until the mountains were cast into the sea. But the stone cut out of the mountain without hands is filling the whole earth, the rejected stone has become the head of the corner.

To the Church universal all men belong who love the Lord Jesus in sincerity. The great saints, the heroes, the martyrs do not ask us to honor them by such an enrollment; we honor ourselves by enrolling them. Of course, the pigny souls in all communions will deny such fellowship; moral greatness makes no such appeal to them as skill in accenting party shibboleths. But the Church knows no party lines; it overleaps or breaks these boundaries, and uses denominational scaffolding only to enlarge the enduring edifice.

Livingstone and Carey and Judson and Duff, Xavier and Damien and Martyn and Brainerd, Edwards and Spurgeon and Beecher and Storrs and Broadus belong to a congregation which no man can number. Their service to mankind secured for them a place in the Church universal. Their praise is in all the churches, and on every church their influence falls as falls the sun on every soil. No denomination can say these names are exclusively "ours" any more than it can say the harmonies of sound belong to them. The inspiration of the struggling congregation is the fact that it is part of this triumphant host.

It is well often to think of the greatness of the Church. Her

children have compelled the altering of many maps of the world; they have broken the idol in its temple; they have secured the banishment of many Babels. Their names on the page of history overshadow many other names that in life were more conspicuous than were these toilers in obscure places. But in their appointed places they were dynamiting ancient errors, exploding degrading superstitions, and adding much to the comfort and the length and the richness of life. They were sowing hoary soils with Christian manhood and the harvest has been beyond computation. A new race produced a new order in many lands, and because of them we read daily of "empires in convulsion." The glory of the universal Church is its uniformity of noble living and unparalleled daring. Its sons believe that "he is both heretic and schismatic who by word or action breaks the law of love."

E. B. B.

## Editorial Table Talk

### Babism Again

According to the British Weekly, Abdul Baha has bobbed up in Edinburgh. The "enormous meeting" he addressed in that ancient citadel of orthodoxy must have been quite comforting to a prophet who has fallen into the "soer and yellow leaf" at home. He is an old story in Syria and a not altogether interesting one to either English consuls or American missionaries. The latter have had to bury as paupers some of the Bab's pervers who were well enough off in America till they followed his will-o'-the-wisp star, and the "imprisonment" which Abdul Baha suffered seems to have been quite as much for his protection as for his suppression. The fact is, Abdul Baha is a "picturesque figure" and nothing more. He is not even that at home where every man wears "flowing robes and a beautiful turban." But as to his religious teaching, it may be summed up in a word that "nothing matters." Of course that is rank heresy among the Moslems who think the Koran matters enough to justify drawing the sword in its defense, and missionaries who have left all to preach the gospel in other lands are not ready to accept so dulcet a substitute for their message.

### Education as Related to Virtue

A very prominent member of the Board of Education in Chicago is quoted as saying that "Vice is the product of ignorance. Show the difference between right and wrong and we can wipe out all the viciousness of the city." We doubt whether he ever said it, because such "invincible ignorance" of the real nature of vice seems hardly credible. Some of the foulest crimes in this country and in England are committed by the "upper classes," as was shown by the Thaw trial in New York and Stead trial in London. No rotten resort in any city slum contains more of the essential vice of the segregated district than one of the royal palaces in Europe whose unsavory reputation is known to the world. Education may make the criminal more cautious but it is quite as likely to make him more cunning, as the careers of men recently sent to San Quentin and Fort Leavenworth for graft and arson and murder proves. A Baptist minister writing of a late work upon theology said the author never knew much about sin because he "always had lived among the virtuous and had no children to study." But any one who has ever been to school from the "little red school house" in the country, to the big university in the city, must be blind if he has not found the evidences of sin, conscious and cunning, secret and secretive, everywhere. A purely secular education, such as Chicago schools now give, has no more relation to vice or virtue than the weather reports.

### The Fight to a Finish

A hundred years ago it was not uncommon for skeptics to prophesy that within a generation or two Christianity would be an outgrown and discarded faith. It would be difficult to conjecture where one could go at the present time to find a scholar of note who would sign his name to such a prophecy. A hundred years ago Christians quite commonly believed, as in considerable numbers they had been believing almost from the beginning, that within a short time the world was to end. This, too, is an error of the past. The most hostile of Christianity's critics must count on it as one and probably the foremost, of the world's persistent faiths. And our better knowledge of the processes by which the world, and other worlds of our system, have been built up, and a better knowledge too of the programme of Jesus as revealed in the gospels, dispels any reasonable expectation that the consummation of Christianity will be through the collapse of the physical globe. The world is reliable and Christianity is here to stay.

We may thus almost say that for the first time in the history of

the world Christianity and its enemies are ready to face the future on the expectation that we are here to fight the battle through. This is the plan of God, and has been his plan in all ages, that this was the programme for which the mission of Jesus prepared the church. This is a new discovery to us and to those who oppose us, but it is no new thing to God. The plan hid with God from the foundation of the world is to endure so long as the world stands. The church is facing this new, yet eternal issue, with hope and courage.

—Vincent Astor has selected the field of agriculture for aiding humanity. He has so informed Gov. Sulzer, of New York, who announced he had appointed Mr. Astor to head the delegation which will represent New York State at the meeting of the general assembly of the International Institute of Agriculture, to be held in Rome, Italy, next May. Gov. Sulzer said Mr. Astor recently asked him for his advice on how to be a useful man. Various plans were discussed, including the naval militia, but the young man selected agriculture. He told the governor he would use the Astor farm at Rhinecliff for scientific and experimental purposes with a view to benefiting the farmers of the country. Young Astor may really become something more than his father's heir.

—Indiana lost one of her famous literary men last week when Charles Major died at his home at Shelbyville after an illness of several months of liver trouble. Mr. Major, who was born in Indianapolis, was a graduate of the University of Michigan. Mr. Major, who wrote under the name of Edwin Caskoden, was a hard worker, spending two and three years in the preparation of one novel. His big hit was "When Knighthood Was in Flower," written when he was 42 years old and a practicing lawyer in Shelbyville. "Dorothy Vernon of Hadden Hall" was another winner for Mr. Major.

—Julius Rosenwald is a most practical kind of philanthropist. Forty Chicagoans accompanied Mr. Rosenwald in a special train on a trip to Tuskegee, Ala. The object of the trip was to show the members of the party the work that is being done for the negro race by Booker T. Washington of Tuskegee institute. Mr. Rosenwald's last announced donation to the school was \$25,000. This was one of a number, totaling in all \$687,500, to various charitable and educational institutions, made on the occasion of the philanthropist's fiftieth birthday, on Aug. 12 of last year.

—"Tuberculosis will exterminate the native population of Alaska in the course of sixty to seventy years if not eradicated at once," says Dr. Emil Krulish of the public health service, reporting to the United States Commissioner of Education. "I am of the opinion that 15 per cent of the entire population is infected with tuberculosis in either the active or the latent stage. With the advent of the white man into the territory the native has contracted his disease, with the result that tuberculosis and other diseases are de-

—According to the National Temperance Bureau, for their work in the senate, the temperance people of the country are indebted to Senators Gallinger, Kenyon, McCumber, Borah and Sheppard for conspicuous services, and also to a number of others for quiet, but none the less effective work. In the House, Representative Webb's resourceful and tireless work, ably assisted by Reps. Beall, Sterling, Houston, Norris and other good friends, brought the bill before the House after months of inaction.

—It is the habit of making sacrifices in small things that fits us for making them in great, when it is asked of us. Temper, love of pre-eminence, bodily indulgence, the quick retort, the sharp irony—in checking these let us find our cross and carry it. Or, when the moment comes for some really great service, the heart will be petrified for it, and the blinded eyes will not see the occasion for it, and the blinded eyes will not see the occasion of love.—Anthony W. Thorold.

—John R. Mott, general secretary of the World's Student Christian Federation has concluded his service among the students of China. He has received 900 inquiries as to the establishment of churches in the republic. He presided at a missionary conference in Canton which recommended that the national conference to be held in Shanghai March 13 take steps to establish a united church in China and put an end to denominationalism.

—Alarm prevails among Nonconformists in England just now over reports of 32,000 losses in number of Sunday-school pupils in England last year. Wesleyans report largest losses, being no less than 12,400. Baptists, Congregationalists and Presbyterians alike fell off. The charge is made by leaders that Sunday-school lesson helps talk about the Bible instead of presenting the Bible itself.

—Hon. Lloyd George, who has promised to go to Pittsburg next summer, has been deluged with letters of invitation from Welsh societies in almost every town in America. So far he has arranged to visit New York, Boston, Chicago, and Washington, where he says he will be prepared to address his countrymen in the vernacular.

# DR. WILLETT'S MISSION TOUR

## Political Conditions in Japan

It could be said without exaggeration that the Japanese are the most patriotic people in the world. To be sure there is no definite standard of comparison. Every nation is devoted to its land and political interest in its own fashion. And perhaps few peoples have had the strong tests which Japan has faced in recent years, and to which she has responded so nobly. But judged by all the criteria by which national devotion may be measured, Japan is worthy of a very high place.

By masterful leadership and the quick and eager response of her people she has within a generation emerged from a comparatively obscure position to be one of the foremost powers of the East, and even asks for a place in the front rank of modern world politics. In that short space of time she has traversed much of the distance covered by England from the days of the Stuarts to those of Edward, or of France from Napoleon to Faure.

### The Rule of the Shoguns.

As late as the close of our Civil War Japan was still a hermit nation. Nominally the land was ruled by the emperors or mikados, who lived in seclusion at Kyoto, and were believed to be descended from the gods. But in reality for hundreds of years the power was in the hands of a line of shoguns, who exercised the power of state in the name of the mikado, but under the pretence that he was too sacred a being to have a hand in the material concerns of state, they kept him shut away, and ruled the land, first from Kamakura and latter from Tokyo.

Many of these shoguns were men of great ability. There are no more illustrious names in Japanese chronicles than those of Yoritomo, the founder of the shogunate in the twelfth century, Tai-ko Hidiyoshi, the invader of Korea, or Ieyasu, the first of the Tokagawa shoguns and the most venerated of the national heroes. Around the shogun were the daimyos or great nobles, who in turn had their retainers and vassals in true feudal style.

This was the situation in 1863 when Commodore Perry anchored United States ships in the harbor of Yokohama and insisted upon the opening of the door of Japan to the commerce and fellowship of the world. All the traditions and instincts of the people and the court were against it. But there was no alternative. The West had broken in upon the slumber and seclusion of the East. The air was full of the voices of morning, and Japan had to arise and meet the day.

Then came the rush of the new times. Democracy was in the air. The old tyranny of the shoguns was challenged. Civil war broke out. The nation was divided. The loyal subjects of the mikado rose in power to restore his rights and put down the long usurpation of the shoguns. In the end the mikado triumphed, and the last of the shoguns is now living in Tokyo, an old man, almost in obscurity.

### Reconstruction of the Nation on Modern Lines.

The late emperor, Mutsi-hito, came to the throne in 1867. Few rulers have accomplished so much for a people. From the first he set himself to the reconstruction of Japan upon modern lines. He removed his capital from the seclusion of the old palace at Kyoto to the citadel at Tokyo, where he could be in the midst of the nation's most aggressive life. He gathered about him a group of the wisest men in the land, who are even yet honored as the "senior statesmen." The emperor was both a wise administrator and a loving father to his people. He gave himself with unsleeping watchfulness to their advancement in all the pathways of progress, and he gave of his own time and treasure to provide relief for them in times of famine or plague.

In the order of his succession he was the one-hundred and

twenty-first mikado of Japan. He gathered in himself all the sanctions of the past. In him the people beheld the embodiment of their heaven descended rulers. All their sentiments inclined them to reverence for the past, and for the ruler, as the divine Lord. To this was added the sentiment of personal affection for the emperor. On these sure foundations the wise ruler built the fine structure of national devotion and patriotism which has been the wonder and admiration of the world.

### Popular Affection for the Emperor.

The affection of the people showed itself all through the later years of the emperor's life. They knew the struggles, hardships and disappointments of his earlier years. When he appeared in public, as he often did in true democratic spirit, they welcomed him. When he lay stricken in his last illness, they gathered in such throngs outside the palace walls as to quite fill the immense open parade ground. He was borne to his burial with marks of profound sorrow on the part of the entire nation and the accredited representatives of all the nations of the world. And now his sepulchre at Momoyama, a few miles from Kyoto, is the shrine to which vast throngs of loving and sorrowful people journey, as if on a religious pilgrimage.

The Meiji era, as the reign of the late emperor was called, has been one of great progress and success for Japan. It has produced some very notable men. Few nations could boast abler leaders than Admiral Togo, Count Kamura and Marquis Ito. Many others

less note, but no less devotion, have risen. General Nogi was one of these, a true Japanese of the old school, devoted to the emperor, and in certain ways an embodiment of modern military methods, but still so far imbued with the ancient feudal spirit that the most effective manner in which he could testify his devotion to his dead master was by committing hara-kiri. It is of interest to notice that the younger Japanese regret this act. While they admire the affection that prompted it, they are sensitive to the opinion the outer world may form of their customs.

It need hardly be said that the most important item in the

national budget is the sum devoted to the army and navy. Above every other interest, agriculture, commerce, education or even pleasure, it takes the foremost place, with a long interval between. The stimulus to this condition has been given by the success of the nation in the two wars with China and Russia, and the feeling constantly kept alive in popular speech and in the press that Japan has still more to accomplish in the same direction.

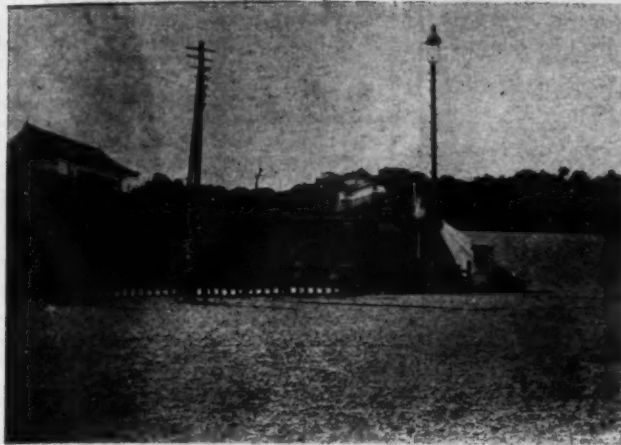
Of course careful students of the military history of Japan find far less to wonder at in the overthrow of the Chinese and Russian forces than do the superficial reviewers of those events. China was fast asleep at the time. Her equipment was that of the middle ages, and hardly that. There really was never a war at all. It was only a military manoeuvre. The contest with Russia was different, and if it had been continued would perhaps have had a different ending. The Russian soldiers were brave, but ill-offered. Moreover, they were fighting in a cause in which they had no heart. The Japanese were well equipped, eager, working under the best climatic conditions, on a soil which they were hopeful of making their own. Even so, the war might have had a disastrous ending for them through mere force of opposing numbers and inability to meet the heavy expense in men and money. The end of the war came not a moment too soon.

### Disappointed at Peace Terms.

Yet Japan was bitterly disappointed. She hoped for a large money indemnity from Russia to recoup her losses. The people of Japan were confident of it. When the peace terms were made known in Tokyo and other cities, the people rose up in



Entrance to Mausoleum of Ieyasu.



Entrance Bridge to the Imperial Palace, Tokio.



Corner of Imperial Palace Wall, Tokio.

wrath and rioted in the streets. What she did get out of that war, however, was Korea. And that should have been some satisfaction, considering Japan's great need of new room for her overflowing population. Formosa and Korea she has. But she wants more, and she is confident that she is able to get it.

So one sees in Japan the paradox of a nation that has been successful in two recent wars, has increased its possessions to no small degree, yet is staggering under an enormous load of taxation. This load is slowly chafing the shoulders of the people who carry it, and who are conscious that a very large proportion of the burden is due to the spirit of militarism. As in France a generation ago, thoughtful men in Japan know that practically every farmer and artisan goes to his work with a soldier on his back. How long will this last? Already socialistic agitation is heard on the streets and in the parks of the larger cities. The preachers of socialistic doctrines go at their work with the earnestness and the constancy of ministers of the gospel.

#### Does Japan Wish War With United States?

The question is often asked in America, "Is there danger of war with Japan?" No off-hand answer is worth anything. Facts could be marshaled on either side. But the sentiment which one meets in Japan among men of all classes is as cordial toward the United States as in England. More than this, Japan wants the good opinion of the western nations, most of all of America and England. She will be slow to endanger her vital interests in the East by any show of hostility toward a people so powerful and so quick to act as are the Americans.

But most convincing of all is Japan's financial condition. Where would she find financial backing for so dangerous an enterprise as a war with the West? Her own treasury is empty. And though her credit is good in the bourses of Europe, it is only because, and so long as, her political policy is approved. She could not borrow a pound to finance an American war. The alarmists who have tried to stir up our people to the fear and hatred of Japan may well give their time to more profitable and more pacific concerns.

#### China and Japan.

If Japan is brooding war plans, China is the objective point. She knows that China is awakening from the sleep of centuries. She knows that China, stripped and plundered as she has been, has still a basis of empire and a material wealth with which it will be impossible to compete. More than this, she knows that once China has come to herself, with the realization of her power, the only hope Japan can cherish of saving herself from conquest or absorption lies in such an alliance, either with China or some equally strong power, as shall insure her a separate existence. Under all the pride, patriotism and disdain of the other nations of the East, Japan in her thoughtful moments knows that the arrival of China at the hour of real national life marks the moment of crisis for Japan and all the other nations of the far Orient. Shall Japan be able to find room for her people where she may expand to dimensions which shall enable her to hold her own in that time? Or ought she to strike China now, on some pretext, valid or otherwise, and achieve the double purpose of wounding her great neighbor and of securing for herself a substantial indemnity—and perhaps Manchuria beside? In that event she would be ready, after a time of recovery, to deal with Russia. And she is thinking in her heart that the next time she will be better prepared than in the lucky but most disastrous days of Port Arthur.

Meantime Japan pushes on her enterprises, with enormous confidence, eagerness and a pushful cleverness which makes her the dread of the other nations. The subdued Koreans detest the name of Japan. The Chinese into whose cities the Japanese are pouring all along the northern frontiers, hate and fear them. Are these the sentiments which less resourceful peoples always feel toward those who succeed, or are they the natural resentment of the average spirit of humanity against the unscrupulous? The one who finds himself in the attitude of a friend to all and a sympathetic observer of the movements of the age can only say he does not know, and wait for further light.

## Testimony of Toa Wen Tsuing

The author of the following testimony is looked upon, says Prof. A. E. Cory, of Nanking, as "the strongest student in the University of Nanking." He had been a vigorous opponent of Christianity.

"For about four years my heart has been a battlefield. Jesus Christ and Satan have been struggling for possession of it, and Jesus has won the victory. From this time forth I am a follower of Jesus Christ.

"I have not come to him because of some improper benefit which I expect to get from him. If there is anything that I despise, it is the man who is always asking 'What can I get out of it?' I have come to believe in Jesus largely through a study of a book by Professor Jenks, of Cornell University, entitled the 'Social Principles of Jesus.' I cannot go into detail as to what part of Christ's teaching is important, but I must say that that which has made me want to be a follower of Jesus is his teaching that 'we should love all men as ourselves.' This principle is clearly brought out and illustrated in the book I have just mentioned.

"In addition to this in my study of history I have taken notice of the great leaders, and of their relation to Jesus Christ, and I have found that a large proportion of all the philosophers and scientists are firm believers in and followers of Jesus Christ, and that those who were not owed their knowledge of philosophy and science directly to Jesus Christ, his teaching and his church.

"Again what country today is the greatest republic on the face

of the earth? You say, of course, the United States. Where did the United States come from? I see Washington as its founder; I see Lincoln as its savior. What kind of men were these? Both men, who gave themselves and all they had to their country, in the name of Jesus Christ. They loved their country and their fellow men as Jesus Christ did, because they were close followers of him.

"Where did the Chinese Republic come from? You say from the reformers and the revolutionists. You don't go back far enough. Doctor Sun Wen was in a large measure responsible for it all, but where did he come from? Where did he get his principles of freedom and equality? Those were instilled into his heart years ago by James Cantile—and who was he? He was a follower of Jesus Christ, and in China for the direct purpose of teaching how Jesus came to save the world.

"You take the system of education in China today. Where are the centers? At Canton Christian College, St. John's University, the University of Nankin, Boone University, Tientsin University, Peking University, the Taing Hwa College in Peking and other similar institutions in China that are the direct outcome of the spirit and church of Jesus Christ. Blot out of China today the education which owes its origin to Jesus Christ and where will China be? In the depth of deepest ignorance.

"Fellow students, I most heartily commend you to Jesus Christ."



THE HOUSE OF THE WIDOW.—P. L. Delance.



THE FISHERS OF LILIES.—Paul Legrand.

## What the Modern Artists are Doing

By William E. Barton

One of the first places to which a visitor to any European city makes his way is the art gallery. Why the art gallery should be almost the last place which is discerned by a visitor to any American city is not easy to explain, for many American cities now have art galleries which need not be ashamed, even with Europe just across an ever-narrowing ocean. The paintings which the visitor sees in the European galleries contain an overwhelmingly disproportion of paintings that are old. It is hardly too much to say that painting in Europe must reach a certain age before it has attained celebrity. Even in this country few artists begin to prosper till after they are dead.

There is a good deal of affectation about the love of art. A great many people skating over the slippery floors of the Louvre now gaze with tear-filled eyes at the blank space on the walls where "Mona Lisa" formerly hung, who would have looked at Mona Lisa with more than a curious and possibly half-contemptuous glance were that self-satisfied lady with her quizzical smirk hanging on the wall.

The newer artists are not idle though few of them are well fed, and many of them are doing exceedingly creditable work. He who wanders on through the great galleries, or through the annual salons of Europe finds there some inconceivably hideous nightmares. Impressionism has gone not merely stark-naked, but stark-mad. Yet alongside the horrible eye-scratching products of the ultra-impressionistic brush are many sweet and wholesome paintings, which, if they are not destined to immortality, still tell their pleasing story to the eye and heart.

Should one wish to see what modern German art is doing in tender, sympathetic and domestic scenes, he could find a sweet and satisfying example in "The First Snowfall" by Bischoff. On one side of the door is the little maiden, emerging, her hands covered with her ample apron; and on the other side is the white rabbit approaching for its expected morsel, but in the doorway stands the grandfather with the baby in his arms. His hair is white with many snows and may be covered by next winter's snow, but this is the first snow the baby has seen and it looks out with round-eyed uncomprehending wonder.

Should you go to the Netherlands you may find "The Team" by René Choquet. The patient towhorse and the little donkey tug hard at their canal boat. The traces are adjusted to the unequal strain. It seems an ill-attached couple, yet there is a sense of comradeship in their plodding, and a suggestion of adequacy in the strength which they bring to their daily toil. Nor is their toil all monotony. New vistas open before them. The canal winds through fertile meadows, and the rest at night is sweet.

There are pathetic scenes in these recent paintings. "The House of the Widow," by P. L. Delance, is one of these. The widow's house is a vine-covered cottage. She has time enough to bestow upon it, and it is comfortable and not lacking in attractiveness. She sits on the bench in the sunset watching a young couple go by, he returning from his toil, she with a baby in her arms. The widow remembers the days when she, too, watched for some one's coming; she, too, held her baby in her arms. Joys like this lie behind her, but they are



LITTLE RED RIDING HOOD.—Mme. C. Molliet.



FISHERMAN MENDING HIS NET.—René Margueritat.



THE CALM HOUR.—E. Debat-Ponson.



THE FIRST SNOWFALL.—Bischoff.



THE FLOWER GIRL.—Mme. Saizede.



THE BREAKFAST.—A. Robaudi.

present in the life of these young people passing her door.

Not altogether unlike this in the sentiment of its restfulness at the close of the day is "The Calm Hour" by E. Debat-Ponson, who has given us some religious paintings of merit. The cows are coming home along the river side, but the eye does not rest upon them. Quickly it finds the central point of interest near the margin of the painting where the laborer returns from the field, his young wife by his side, the pitchfork over his right shoulder, she balancing the baby on her left arm, and their faces both intent upon their child.

In the Paris Salon of 1909 was "The Fisherman Mending His Net" by René Margueritat. It is a strong, virile and skilful old man, whose face one discovers here. Every line in it has been furrowed there by his facing of the storms, by matching his wits against the wind, by earning his daily bread in peril of the great deep. Intelligence, resolute will, and a certain kindness of heart are here, in the face of the fine old fisherman.

In the old days the triptych was an altar piece, with two folding doors that swung in and covered a central painting, each having painted inside of it a related theme. Madame Molliet has utilized the triptych in a recent interpretation of "Little Red Ridinghood" and she has done it

very charmingly.

"The Fishers of Lilies" is a picture by Paul Legrand. The last half of the title ought to be a parenthesis, for this expedition did not start out after lilies, but after fish. This boy and girl began their day's outing with the resolute intention of discovering what virtue there might be in the angleworms by way of luring little fishes into close relationship with the fish-hook. And the boy is not caring so much for lilies now, but he cares for the little girl and she cares for lilies, so this fishing trip, somewhat modified from its original intent, still gives promise of being a satisfactory holiday. There is a good deal

of the philosophy of life in this little picture. It tells the whole story of human society in the foundation of its permanent institutions. Adam started fishing—or was it pruning trees?—but Eve discovered lilies, (or may be it was an apple) and things like that have been happening ever since, considerably modifying what might have been.

"On the Road to Market in the Springtime" by Theodore Mayan, is redolent of the odor of the new grass and the first flowers. Everybody is on the road to market—sheep, cattle and country yokels—and the maiden on the donkey is thither bound, carrying her load of cauliflower. But do not let yourself suppose for a moment that cauliflower is all she is taking to market. That cap of hers is set with firm intent to discover what this day's marketing may mean to her. It would not be polite to say or hint that she herself is offered with her produce, or to be had for the asking. But there she is, and if she returns from her marketing alone, it will be small credit to the enterprise of the young men at the fair.

The sweetest face that has appeared in the Paris Salon for many a day is that of "The Flower Girl" by Mme. Saizede. The girl herself is fairer than anything she carries in her basket. Her eyes, her face, her figure are the perfection of girlish beauty.

"The Breakfast" by A. Robaudi is a charming little bit of genre painting. Note the brotherly care of the boy, careful to convey the full contents of the spoon into the little round mouth and not to spill it on her clothing; and behold the eagerness, confidence and docility of the little girl, expressing itself to her very finger tips. Even the expectant cat, who looks forward to the licking of the dish, is not without its element of interest in the painting.

It would be easy to prove that these are not specimens of very high art, and probably they will not live forever, but they are pleasing examples of what artists in different foreign countries have been doing in the last few years, and are doing there and in America today.



ON THE ROAD TO MARKET.—Theodore Mayan.



THE TEAM.—René Choquet.

# MODERN WOMANHOOD

Conducted by Mrs. Ida Withers Harrison.

Mrs. Harrison will be glad to receive communications from any of her readers offering suggestions concerning woman's welfare, criticisms of articles or inquiries concerning any matters relevant to her department. She should be addressed directly at 530 Elm Tree Lane, Lexington, Ky.

## A GARDEN OF LONG AGO.

This is the thirteenth day of February, with the mercury hovering around zero, and gardening time seems farther off than it did in January when the thermometer reached as high as seventy degrees, and birds were singing and sap was rising. But in spite of wintry chills and snows, one's thoughts will tend gardenward; so when I found an old manuscript in our public library telling of a Lexington garden planted in March, 1824, nearly ninety years ago, it seemed a realization of my dreams and gave me so much pleasure that I want to share it with others.

### A Leading City.

Lexington, Kentucky, in the beginning of the past century, seemed to have taken the lead in everything that happened west of the Alleghenies.

It was the leading commercial center in the West, and people came from far and near to buy. Here John Bradford set up the first printing press, and started the first newspaper west of the mountains. Western literature had its birth here, for John Filson wrote his *History of Kentucky* while a school master in Lexington, and also wrote down, from Daniel Boone's dictation, the only narrative of his life, with the old pioneer's sanction. The first public library (established in 1796), the first lunatic asylum, and the first college in the West were in this old town—and that college grew into the first university beyond the mountains—Transylvania University, which is now owned by the Disciples of Christ.

Transylvania was at the summit of its old time glory in the twenties of the past century. In addition to its literary and classical departments, it had its medical college, and its law school, with Henry Clay as one of its professors.

### A Chair of Botany.

In 1819, Constantine Samuel Rafinesque, an eccentric naturalist who had lived in many foreign lands, drifted to this far western town and offered to establish a chair of botany and natural history in the academic department of the university. This seems very simple now, but it was a most progressive step for those early days when his offer was accepted. That was the time of classical education only, and there was little interest in any other roots than those of Greek and Latin origin. From a child, Rafinesque had been a devoted student of outdoor life and growing plants; before settling in Lexington, where he spent seven full and busy years, he had tramped over all accessible parts of Kentucky, studying the fauna and flora of the new region.

### The Transylvania Botanic Garden.

After he had been here about five years, he inaugurated a project to start a Botanic Garden in connection with the university, the money to be raised by a joint stock company, with shares at fifty dollars each. The old manuscript that I mentioned as having found in the public library are the records in connection with that enterprise. They consist of a book of shareholders, a book of minutes, and a journal, kept by Rafinesque, and all written in his clear and beautiful handwriting. Among the shareholders are the names of Nicholas Longworth of Cincinnati, Henry Clay, John J. Crittenden, Robert Wickliffe,

David Meade, and other names distinguished in Kentucky annals.

By March, 1824, one thousand dollars of the stock seems to have been paid up, and with it was bought a tract of ten acres in Lexington. Rafinesque was made superintendent, and his journal pictures to us one happy spring month of planning and working in the Transylvania Botanic Garden. I will give a few of the entries, which will be found interesting by every garden lover.

### From the Old Journal.

March 15. Engaged James Stewart as gardener for \$20 per month. David Meade sent Billy, an able black man, for labor. I set them to work to pull corn stalks.

March 16. Bought two spades, two hoes, two rakes, two lines for the gardeners. I try in vain to get a plough to plough three acres of the garden, and to send to the woods for 1,000 young trees. We clear the ground in front of the garden, mend fences, etc.

March 17. We dig holes for locust trees. We trace the main walk and the serpentine walk.

March 18. We plant cherry trees, raspberries, weeping willows, cotton trees, wahoos, and several wild plants.

March 19. Sent Billy to Mr. Meade's to bring cart load of trees, cuttings and seeds from his pleasure grounds.

March 21. Billy does not return. I hire a black man, William, for a week at \$4.

March 22. Billy comes back with cart load of slips and cuttings from David Meade's. We begin to plant them.

March 23. We plant and plough. I make a bargain with Wasson to bring trees and roots from the knobs, at one to three dollars per 100 trees or roots.

March 24. Mr. Ficklin buys 100 trees of Wasson for \$13 which I had refused to take. We plant the main alley and serpentine walks. We discover two springs in the garden.

March 25. We pull corn, grub, plant trees, begin to harrow. Martin brings 850 young locust trees and other trees at \$1.50 per 100. We plant ash trees.

March 26. Having so many trees to plant, I engage William for another week.

March 28. I lay out the meridian line and alley.

The rest of the month is spent in plowing, planting, and bargaining. He mentions an order for silk worm eggs.

April 1. Locusts planted all around. We begin to graft.

April 2. Lay out garden, and begin to plant 100 kinds of seeds.

April 4—Easter Monday. Billy is sick. I lay out the central circle.

April 5. Received many presents of seeds and plants from Messrs. Clay, Ward, Fowler and Megowan.

April 6. Billy is better and works. We go in the kitchen garden. First load of plants comes.

April 7. We sow beans, pulse, and early corn. I pay William by the job—25 cents for 100 yards of spading.

April 8. Finished digging for the present; paid \$18 to Solomon. We spade and sow. Bought shoes for Billy.

April 9. Wasson brings 1,500 trees, shrubs, and roots from the knobs. I pay him for 1,300—only \$20. Stewart is drunk.

April 11. Planted trees, etc., brought by Wasson. Stewart is again drunk, and is to be dismissed at the end of his month.

April 12. Stewart wants his money, saying his month is out—which happens only the 14th. He has had \$12 on account, and is in debt for the remaining \$8, which I keep. He does mischief in the garden, steals shrubs, keeps seeds, and threatens me—being drunk all the while. I am compelled to get a warrant against him.

April 13. Stewart leaves town and clears off. Five dollars is due him, claimed by several. We plant and sow.

April 14. Planted an acre in castor oil bean. Finished the meridian walk.

April 15. Laid off level plat in front. Made a hot bed.

April 16. Sowed marsh mallows in all the borders of the level plat. Sowed medical plants.

April 18. Laid off the base of the hill. Sow camomile, aniseed, etc.

April 19. Spaded borders. Received 200 valuable fruit trees and shrubs, and 27 pots from Mr. Nicholas Longworth of Cincinnati.

April 20. Planted all Mr. Longworth's trees. Hired a man, Isaac, to help. Almost all growing, but with etiolated sprouts. One pot broken. Sent Mr. Leavy two gardenias, one rose, and to Mr. Holly two roses, one geranium, and two jasmynes in pots.

The journal ends here, and I found no further record of the garden, until the following June, when Rafinesque went to Washington and wrote a letter to the president of his board before he left. There is a spice of sarcasm in this sentence in the letter: "The managers can attend to my garden during my absence, by *walking there occasionally in the cool of the mornings and evenings.*"

### Its Shift Life Ended.

Rafinesque appears to have been absent the rest of the summer, and in the meantime the garden seems to have fallen into financial difficulties. A final entry in the minutes, more than a year later, has this resolution:

"That it is expedient to suspend further proceedings toward establishing the Transylvania Botanic Garden, and that the property be sold and the proceeds divided proportionately among such shareholders as have paid their instalments."

Rafinesque left Lexington shortly, and doubtless his departure contributed to the speedy termination of a movement so far in advance of the spirit of the times.

Anyhow, we are glad that this brief page from its brief life has drifted down to us, and preserved to us a picture of an old time garden in a spring of long ago. I. W. H.

—Sylvia Pankhurst, the militant suffragette leader, was sentenced to two weeks' imprisonment or a fine of \$10 by the magistrate sitting at Bow Street Police Court, London, last week. The same punishment was meted out to nineteen other women who took part in the raid on the House of Commons under the leadership of "General" Mrs. Flora Drummond, January 28. On that occasion the women tried to force their way into Parliament to obtain an interview with David Lloyd George. They were arrested and charged with resisting the police. As Miss Pankhurst was leaving the police court for the cells, she shouted: "I shall not accept either the sentence or the fine. I shall go on a hunger strike when I am locked up."

## Church Life

### E. L. Powell at Valparaiso.

E. L. Powell's series of meetings at Valparaiso, Ind., closed last Thursday evening. Claude E. Hill, the Valparaiso pastor, supplied Dr. Powell's Louisville pulpit on the one Sunday of the latter's absence. There were nine accessions in the nine days at Valparaiso. Added interest was given the meeting by the presence on one evening of J. H. O. Smith, a former pastor, now of Oklahoma City, and, on another evening, of a dozen or so of the Chicago ministers who were amply repaid for the trip to Valparaiso by hearing a masterly sermon on the plea and program of the Disciples. The degree of Pastor Hill's autocratic control over his congregation was indicated by his stubborn insistence upon hearing from every visiting minister after Doctor Powell had talked an hour and twenty minutes! It was after eleven o'clock before the last remnant of the congregation was formally dismissed. The people bore substantial and sincere testimony to the permanent good wrought by Doctor Powell's messages. On his way through Chicago, returning home, the faculty of the Disciples Divinity House gave a luncheon for Doctor Powell who is one of the trustees of the House, and invited a number of the graduate students to be present. Memorial Church, which extended the Louisville pastor an invitation to hold an evangelistic meeting, is hoping that the invitation will be accepted for next fall.

### Proposal to Reconstruct House and Service.

A proposal to rebuild the edifice and reorganize the activities of First Church, Kansas City was made by Frank L. Bowen, city missionary, at the annual banquet of the joint official boards of Kansas City recently held in Independence Boulevard Church. The proposal was heartily applauded by those present. W. F. Richardson is pastor of First Church, which is one of the oldest in the city. The proposal involved transformation into an institutional church to render a type of social service for the downtown community in which it is located.

Most of the old down town congregations have moved farther out, leaving First Church in the midst of a large opportunity which it seems difficult for a work conducted on conventional lines to embrace. It is believed that the more transient population of the section could be helpfully ministered to by an institutional plant. The joint boards further discussed the raising of a fund of \$300,000 with which to complete the present unfinished church buildings of Greater Kansas City, and to pay the debts on others. Mr. Bowen reported a total Disciple membership of 11,000 in the city, against 5,000 sixteen years ago. L. J. Marshall, pastor Wabash Avenue Church, advocated the commission form of government for the churches.

### Another Makeshift for Bible Practice.

And still the brethren keep on devising make-shifts and substitutes for the New Testament basis of membership in the Church of Christ. Once it was "fraternal associate" and "associate membership" and "membership in the congregation." Now it is "Album Membership." Will F. Shaw, pastor Sheffield Avenue Church, Chicago, has introduced this new form of membership which he regards as greatly superior to any form of "associate membership." Against Mr. Shaw's orthodoxy no whisper has ever been heard. Among Chicago pastors he has always been a stout defender of established procedure. It made something of a sensation, therefore, when he announced to the Chicago Ministers' Association the adoption by his flock of the "Album Membership," and gave his reasons for it, and advanced the claim for its superiority over anything that had yet been invented. Mr. Shaw explained that his church keeps an "Album" in which are carefully recorded the names of those who though not members of the "church" attend its services, and pray, and otherwise support the cause of Christ. The Sheffield Avenue pas-

tor is one of our most catholic-spirited leaders in Chicago, in spite, as some think, of his strict constructionist theology. He works with almost apostolic zeal in co-operation with people of all Christian denominations, including Lutherans and even Roman Catholics. He is a great lover of people, and is much beloved in his community for his work's sake. He could not endure, it would seem, to have no common status with these Christians whose lives were touching his own and his church's life in such manifest Christian fashion; hence the "Album Membership" as a common bond between them until they would accept the test of membership customary in his church. The Christian Century does not give its approval to the "Album Membership." We prefer to follow the New Testament strictly, and see no need for these human devices. There is need of but one class of membership, as we see it, and that is membership in the Church of Christ. If a man is a member of the Church of Christ he should be received into the membership of any congregation of Christians without any test whatever. If he is not a member he should be made one. Whom Christ has received, his disciples cannot, without sin, reject. Nevertheless Sheffield Avenue's invention is encouraging as an indicator of the disquiet with which our present sectarian practice is regarded.

### Reserved Pastor Speaks Unreservedly.

One could hardly ask for a more valuable word of appreciation than that from the discriminating pastor of Charleston, Ill., church, J. McD. Horne, concerning F. B. Thomas, the evangelist who recently held a meeting there. The meeting resulted in 161 accessions to the church. But more reassuring as to the substantial good lying back of these figures is this word of the pastor: "Our church and community have been blessed by the presence and preaching of this splendid man. He is a disciple and a herald of a new evangelism. He preaches a gospel of righteousness and redemption with passionate urgency and insistent appeal. Believing in the gospel with his whole heart he relies upon the love of God in Christ to win men for the kingdom and does not exploit the agonies of death and hell to frighten folks into the church. He is a hard worker and is especially effective among men. A clear head is Thomas's and his is he in stature, strength and sympathy. To get right and to keep right constitute the burden of this teacher's message. The plain man is pleased with the lucidity of his speech and the wayfarer is given heart to take the way again. The home honors his recognition in the new motto on an old time ideal—'Every family united in Christ.' Everybody delights in his exaltation of Jesus."

### Congress Offers Attractive Program.

The annual Congress of Disciples of Christ will be held in Union Avenue Church, St. Louis, beginning on Tuesday evening, April 1 and closing Thursday afternoon, April 3. The program committee, of which B. A. Abbott is chairman and Prof. A. W. Taylor, secretary, presents an intellectual menu of vital constructive and interesting character. Themes and readers of papers are as follows:

Tuesday Evening—The New Co-operative Ideals of the Disciples, W. F. Richardson; Are the Colleges Training a Ministry for the Practical Work of the Church, O. F. Jordan.

Wednesday Morning—Sane Evangelism and the Modern Revival: Their Use of Scripture and Their Theology, W. J. Wright; Their Psychological Aspects and Social Results, H. O. Pritchard; Their Effectiveness in the Practical Work of the Church, M. A. Hart.

Wednesday Afternoon—The Influence of the Modern Social Movement: On Religious Thinking, Silas Jones; On Religious Activities, F. E. Lumley.—Christianity and Socialism: Points of Sympathy, Frank W. Allen; Points of Antagonism, A. G. Gray.

Wednesday Evening—Pagan Tendencies in our Present Civilization, Dr. C. A. Elwood; A City in the Life Saving Business, Hon. Harris E. Cooley.

Thursday Morning—The Influence upon Modern Thought: Of the Most Modern Psychology, H. D. C. MacLachlan; Of the Most Modern Science, Dr. James S. Lee; Possible Relations of Comity between Baptists and Disciples, Dr. W. J. Williamson.

Thursday Morning—The Union Movement: Bearing of Some Problems in Modern Thought upon It, F. D. Kershner; What Policy shall the Disciples Pursue in Planting New Churches, Finis Idleman; The Social Service Movement and Christian Union, Ira Boswell.

### Schools of Methods.

The Sunday-school Department of the American Christian Missionary Society is planning for a number of Schools of Methods in the early spring. These are to be up to the International standard and all students taking work in them will receive International certificates. A faculty of some four or five experts will be in attendance upon each of the Schools of Methods and the meetings are to have more than local significance. In fact they are intended for the workers from all over the states in which they are held. Among a number definitely planned may be mentioned the following: Ionia, Mich., February 17-21; Toronto, Ont., March 24-28; Atlanta, Ga., March 31-April 4; Memphis, Tenn., April 7-11; Oklahoma City, Okla., April 14-18. Additional schools will also in all probability be held at Little Rock, Ark., and Shreveport, La. The Memphis School will include Eastern Arkansas and Northern Mississippi as well as West Tennessee. It is to be hoped that every Sunday-school in reach of these meetings will plan to send as many of the teachers and officers as possible. These Schools of Methods will greatly stimulate the work among the Sunday-schools that send their workers to it. They constitute a very practical form of Teacher Training. Secretary Robert M. Hopkins will have the direction of the schools.

### A Demonstration to Those Who Need It.

No doubt the members of Berkeley, Calif., church find great satisfaction in its numerical and material progress during the past five months, knowing as they do that a considerable body of opinion in the brotherhood with reference to their practice of Christian union is determined by the practical progress or retrogression of the congregation. Judged by practical results the ministry of Pastor H. J. Loken seems to have been blessed with multiplied fruitage since he and his church determined to conform to the teaching of the New Testament. Since Sept. 1, sixty-three new members have been received. The house of worship has been repaired at a cost of \$500, a "living-link" missionary is supported in India through the C. W. B. M. at a cost of \$600, through individual members the sum of \$2,000 has been contributed to Prof. Guy's salary in Pacific Union Seminary, and not least important the pastor's salary has been increased \$100 for the coming year. A balance remains in the treasury after all bills are paid. No really discerning observer of the factors that enter into a church's success would think of deciding the right or wrong of practicing Christian union by specific instances of a church's success or failure. All kinds of churches succeed. All kinds fail. But since some undiscerning observers do so judge, it is occasion for general satisfaction to know that the blessing of God rests so obviously upon this sacrificing congregation that determined its duty by the will of Christ rather than the counsel of men.

Ministers of the South San Joaquin Valley district of California met at Fresno, Feb. 10. An address by Dr. H. O. Breeden on "The Minister and this Age" which was on the program as the chief event was displaced at the request of all present for a paper on the divorce question which Doctor Breeden had delivered on another occasion and which had caused considerable stir in the press. The ministers were stirred by it too, and carried on a vigorous discussion after hearing it. A committee was appointed to investigate as to the practicability of employ-

ing an evangelist to work among the churches of the district.

The ladies of Central Church, Peoria, Ill., planned and carried out a great dinner function on the evening of Lincoln's birthday. They rented the Coliseum for their purpose and provided for a lecture by their pastor, M. L. Pontius, to follow the dinner. Seven hundred guests sat at the tables. The ministers of various churches in the city were present and the affair took on a semi-civic aspect in its representativeness of the citizenship of Peoria. Mr. Pontius' lecture on Lincoln was pronounced by the local press a splendid interpretation.

The Ohio State Missionary Society rejoices in the reports from certain heavy mission tasks undertaken within the past year. The importance of the fields and the urgency of the call induced the society to enter Sidney, Tiffin and Marion. Later missions were opened in Cadiz and Middletown. I. J. Cahill, state secretary, writes that in four of these five cities there are now "four determined, aggressive congregations of Disciples and a total Sunday-school enrollment of 800."

An Indiana layman recently wrote to a number of the annuitants of the National Benevolent Association asking as to their satisfaction with their annuities from the Association. The replies received were of such character that the Association received, at its St. Louis office, a check last week for \$2,000 from this same Indiana man on the annuity plan.

The churches of Shelbyville, Ind., united in a simultaneous "revival" during the month of January. Each pastor preached in his own pulpit. As a result the ten participating congregations received nearly 200 accessions to their membership. The Disciples Church, of which Cloyd Goodnight is minister, received thirty-two new members.

Central Kentucky's ministerial association met at the Phoenix Hotel, Lexington, Feb. 10. W. E. Ellis of Paris presided. The chief feature of interest was a paper read by E. B. Barnes, of Richmond, on systematic study for the minister. Mr. Barnes had obtained much information by a questionnaire which he had previously circulated among a large number of ministers asking concerning their habits of reading and study.

W. J. Wright is utilizing Sunday evening services at Franklin, Ind., in a discussion of "Our Religion" with the following special themes: "What is Christianity?" "Christianity as an Individual Religion," "Christianity as a Social Religion," "Christianity as the Ultimate and Universal Religion."

Twelve converts in an evangelistic meeting held by George E. Lyons at Merriam, Kans., were taken in a special car to Kansas City for the baptismal ceremony which was performed in Independence Boulevard Church. These conversions will form the nucleus of a new congregation at Merriam.

M. L. Pontius, of Peoria, Ill., has been preaching in an Opera House to very large congregations since the burning of Central Church building a few months ago. The local newspapers are being used as an advertising medium by this church to good advantage.

The College of Missions, Indianapolis, will entertain the second annual missionary conference of Indiana students February 28 to March 2. Bishop McDowell of the Methodist church and Secretary Stephen J. Corey are among the speakers.

After talking for a number of years the Downey Avenue Church, Irvington, Indianapolis, is now taking active steps in the direction of a new and adequate church building for that college community. A committee has been appointed and some pledges have been already received. Pastor C. H. Winders will be happy to see the results of his notable pastorate there gathered up and symbolized by the kind of a building which his people will no doubt wish to erect.

Sedgwick, Kan., church set out to raise \$6,500 on the morning of their dedication

day and could not stop until \$11,000 had been given. A parsonage will be built with the surplus. Geo. L. Snively was master of the day.

Greeley, Colo., Sunday-school and church heard John L. Alexander, the boy specialist at the Christian Church, Sunday morning, Feb. 16. The attendance at the Sunday-school runs above 500 regularly. J. L. Thompson is pastor.

The King's Daughters of the church in Paris, Ill., is the largest local organization of the King's Daughters in Illinois—membership 128. They raised \$400 for local benevolence last year.

M. B. Ainsworth, minister at Georgetown, Ky., who has been called by the church for an indefinite period, began his second year on February 9, with an increase of \$500 in salary.

H. E. Stafford has been preaching a series of sermons at Massillon, Ohio, on the "Kingdom of God" which has brought many men to church who rarely go.

L. C. Howe, of Noblesville, and G. I. Hoover, of Tipton, Ind., exchanged pulpits recently to their own and their congregations' pleasure.

Moberly, Mo., church held a memorial service in remembrance of T. P. Haley, who died recently in Kansas City. Dr. Haley was reared in that community.

Fire damaged the building of First Church, Pittsburgh, Feb. 9. The loss is about \$4,000.

#### EVANGELISTIC MEETINGS.

Akron, O., Lloyd Miller, the pastor, preaching; Wm. Leigh, singer; 102; continuing.

Dallas City, Ill., Orville Hawkins, pastor; F. O. Fannon, evangelist; 29; closed.

Table Grove, Ill., E. S. Cary, pastor; Geo. B. McKee, pastor Vermont, Ill., evangelist; 16; closed.

Columbus, O., South Side, R. F. Stickler, pastor; C. E. McVay, singer; 21 first night; following W. A. Sunday union revival.

Markle, Ind., Claris Yeuell, the pastor, preaching; 10 in one week; closed.

Havana, Ill., R. V. Callaway, pastor; R. E. Henry, pastor Niantic, Ill., evangelist; continuing.

#### CALLS.

Allen Wilson, evangelist, to Valdosta, Ga. Accepts. Mr. Wilson closes a period of 16 years in evangelistic work.

F. M. Warren, Deepwater, Mo., to Vintola, Ia. Accepts.

A. L. Cole, Center, Mo., to Carthage, Ill. Accepts.

D. D. Dick, Rossville, to Bellflower, Ill. Accepts.

Isaac Elder, Ottumwa, to Creston, Ia. Accepts.

Adam K. Adcock, Johnson Bible College, to Du Quoin, Ill. Accepts.

G. G. Alexander, Van Buren, to San Beinto, Tex. Accepts.

Scott Calvert, Greenup, Ill., to Vancouver, B. C. Accepts.

C. W. Comstock, Mound City, Mo., to Mankato, Minn. Accepts.

#### RESIGNATIONS.

John P. Galvin, Fairfield, Ill.  
P. E. Hawkins, Scott City, Kan.  
W. H. Martin, Whittier, Calif.

#### Foreign Mission News

Mrs. Jaggard, writing from Monieka, Africa, December 20, says, "We have more of all kinds of vegetables than we can possibly use and supply our neighbors and passing steamers. Corn, cabbage, beans, tomatoes, cucumbers, lettuce, carrots, onions, squash, all do fine here and we think our potatoes will do well. Our garden certainly has saved us several tins (cans) and has been better for us. The soil is very rich. I have had fine success with flowers also."

Last week the Foreign Society received \$651.60 from the estate of the late Miss Mary Hardin Harrodsburg, Ky. This amount will more than provide the salary of a missionary for a whole year.

P. A. Sherman is quite busy with the school work at Bilaspur. He is working away on the new school building also. This is his first experience in building in that land.

Dr. Jaggard reports ninety-four baptized at Monieka, Congo, Africa, December 22, 1912. He baptized the ninety-four himself in forty minutes.

James Ware reports twenty-seven baptisms at Shanghai, China. He has come to be a veteran in the service. His letters are always full of cheer.

Frank Garrett reports forty-nine young men in the University of Nankin taking a stand for Christ.

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Unless all signs fail, the churches will make an advance step in the March offering. Cheering reports come from every quarter.

Garabed Kevorkian reports six baptisms at Tokat, Turkey, since his last report. He asks the prayers of the people for the work of the Lord in Turkey.

A. F. Hensey, Bolenge, Africa, writing December 29, says, "Our evangelists have just gone out again after the Christmas convocation. We had a reunion of the church on Christmas day and there were sixty-three baptisms and a thank-offering of about 660 francs. Of those baptized, nineteen were from the Ubangi River district which is now the great untouched field of the Congo." Mr. Hensey further says, "H. C. Hobgood and W. R. Holder came down from Lotumbe for Christmas. We are leaving with the 'Oregon' for the Lomela River, the 31st, then expect to go to the Ubangi. Our eyes had grown weary with watching for reinforcements."

Mrs. James Lediard, mother of our missionary to Japan, Miss Mary F. Lediard, died suddenly at her home, Owen Sound, Ont., February 14. She was a devoted woman and her life was full of good deeds.

The number of new Living-link churches continues to grow. The March offering will insure still more. We are coming to be a better missionary people year by year. Men are now giving hundreds where before they gave \$5 and \$10. The interest is pitched on a higher plane. This marks growth in the hearts of the people.

Dr. Jaggard and wife moved into their new home at Monieka, Africa, December 5, their fifth wedding anniversary. They say they are very happy to have a clean house to live in. The little mud house was crowded and dirty.

Last week a friend in Ohio sent \$1,000, a direct gift for the work of Foreign Missions.

Please send the March offering promptly to F. M. Rains, Sec., Cincinnati, Ohio. The money is needed to meet present obligations. If all the offering is not gathered in, be kind enough to send all on hand and forward the balance when collected. If friends will give local name of the church when different from the post office, they will greatly oblige.

STEPHEN J. COREY, Sec.

## Church Extension News

A statement of comparative receipts from October 1, 1912, to February 15, 1913, with the corresponding period last year shows a gain for this year of \$10,375.83. The total receipts for this year are \$39,525.13.

On February 1 the permanent Church Extension Fund amounted to \$1,021,264.28. We thus far have over \$21,000 on the second million.

For the first four months twenty-nine loans have been paid out aggregating \$74,700. This is the greatest amount of money we have ever paid out in loans in any four months of our history. The board is now answering about one-third of the appeals.

The Board has recently received a gift of \$50 from a brother in Oregon who is tithing. He sent \$10 last year and in sending \$50 this year he called this Church Extension's portion of the Lord's money.

We have recently received \$500 on Annuity Plan from a friend who has given money before and have received a bequest of \$500 from the estate of Mary Mercer of Liberty, Ill., and \$74 from the estate of Miss E. V. Willis, of Eureka, Ill., and \$100 from the estate of Mary V. White, Whitesboro, Texas.

In last week's report of loans closed the North Middleton, Ky., church referred to is the colored congregation there.

G. W. MUCKLEY,  
JOHN H. BOOTH,  
Secretaries.

## Conference of Church Workers in State Universities

The Sixth Annual Conference of Church Workers in State Universities was held at Lawrence, Kansas, seat of the Kansas State University, February 4 to 6, 1913. There was an attendance of about ninety, very representative, both in the territory covered and in the character of the workers. Eighteen states sent delegates, from Utah on the West to Massachusetts on the East, and from

North Dakota to Texas. They came from twenty-three institutions of learning.

The communions represented were the Presbyterian, Disciples, Methodist Episcopal, Congregational, Baptist, Dutch Reformed, Lutheran, Unitarian, Protestant Episcopal, together with the Y. M. C. A. and Y. W. C. A.

The thought of the program sums itself up in the statement: A fuller co-operation of forces is desirable that there may be brought about economy of men and means, and a higher efficiency in service. The note of the messages was: "The Kingdom first; the denomination for the Kingdom."

Chancellor Frank Strong of the University of Kansas, pointed out the duty of the church in relation to our great educational system, especially in the State University centers thronged with increasing numbers of the best young men and women of the commonwealth. Church workers in State Universities must address themselves to this duty. But this duty is to be performed best when there is sympathetic co-operation on the part of the university authorities. This is being increasingly given.

Reports from the field showed marked progress in the interest taken in their own students by the various communions.

The Presbyterian church is handling the opportunity in the most statesmanlike manner. They have established student pastorates in twenty-four State Universities in the last seven years. In those universities are ten thousand Presbyterian students, while in the Presbyterian colleges in the same states there are but eight thousand students.

The commission of the Baptist church is working on the problem.

Bishop F. S. Spalding, of the Protestant Episcopal church of Utah, one of the speakers of the conference, recently has had placed in his hands \$25,000 for the opening of a work in connection with the University of Utah.

The General Educational Boards of the churches are recognizing that there is no necessary conflict between the student pastorate efforts and the denominational college activities; but that a wise co-operation will conduce to the advantage of both. This was em-

phasized by Bishop Francis J. McConnell of the Methodist Episcopal church.

There was a strong sentiment in favor of a place for Bible teaching in the curriculum, but the emphasis fell upon the importance of positive religious instruction and of the personal relation between Bible teacher and student. Professor F. L. Jewett of the Bible Chair, University of Texas, is working on all three through the curriculum courses.

The faculty man looms up as a strong possible factor in the solution of the students' life problems. As Dr. Holmes, vice-president of Pennsylvania State College, put it: "A faculty man bigger than his subject, acquainted with the student and alive to his need, would make a new atmosphere in the university and give true direction to the student life."

This neglected field of the State University is receiving some of the attention it deserves, and the results thus far convince one that it is an unusually great opportunity not alone for service to the student and to the state through the student, but as a place for the enlistment and training of men for Christian service in the missionary, pastoral and social ministries.

Among the speakers were Mrs. Anna R. Atwater, President Christian Woman's Board of Missions, Indianapolis, Ind.; Chancellor Frank Strong, University of Kansas; Henry F. Cope, secretary Religious Education Association; Richard C. Hughes, University secretary, Presbyterian Board of Publication; Bishop F. S. Spalding, Protestant Episcopal Church, Salt Lake City; Dr. Arthur Holmes, vice-president Pennsylvania State College; Thomas Nicholson, secretary Educational Board, Methodist Episcopal Church; H. H. Sweets, secretary Educational Board, Methodist Episcopal Church, South; President E. P. Robertson, Wesley Affiliate College, North Dakota; Frank W. Padelford, secretary Baptist Board of Publication; John Powell, Religious work director, Y. M. C. A.; C. D. Hursey, executive secretary, International Committee, Y. M. C. A.; F. L. Jewett, Texas Bible Chair, University of Texas; A. W. Taylor, Bible College of Missouri, University of Missouri; H. R. Gold, Lutheran University pastor, University of Wisconsin.

## Over 400,000 Sold

2 Never Give Up. 1. Allan Smithey.

[REDUCED FAC-SIMILE]

Fanny J. Crosby.

1. Nev-er be sad or de-spond-ing. If thou hast faith to be-hieve,  
2. What if thy bur-den op-press thee, What tho' thy life may be drear,  
3. Nev-er be sad or de-spond-ing, There is a more-rest for thee,  
4. Nev-er be sad or de-spond-ing, Lean on the arm of thy Lord.

Grace, for the du-ty is be-fore thee, Ask of thy God and so-cure,  
Look on the side that is bright-est, Pray, and thy path will be clear,  
Soon thou shalt dwell in a bright-er home, There with the Lord thou shalt be,  
Dwell in the depths of His mer-cy, Thou shalt re-ceive thy re-ward.

CHORUS

Nev-er give up, or give up, Nev-er give up, or give up,  
Nev-er give up, or give up, Nev-er give up, or give up.

Nev-er give up to thy sor-rows, Je-sus will bid them de-part,

Trust in the Lord, Trust in the Lord, Trust in the Lord, Trust in the Lord,

Lord, Sing when your tri-als are great-est, Trust in the Lord and take heart.

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J. S. Noah, East Liverpool, Ohio, says: "I have been directing choirs for nearly twenty years and in that time have used nearly all books that have been put on the market, and I want to say right here that Hallowed Hymns, New and Old, is the best yet. They have the two most essential points, that is simplicity any rhythm."

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## What It Has Done

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## What It Is Doing

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## What It Needs

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